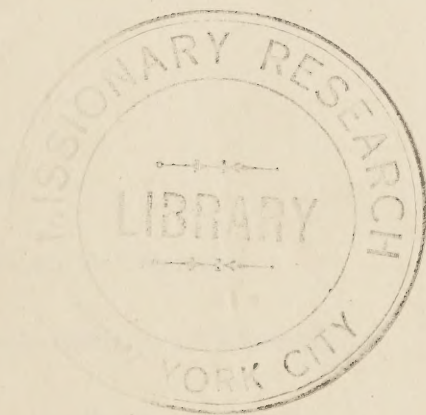


Report of Commission on Religion



(This pamphlet is a summary of some of the facts pertinent to a discussion of Protestant work among Spanish-speaking Americans and Mexicans in the United States. It does not assume to be comprehensive in its scope, but it is hoped that the statements made are reasonably accurate.)

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Report of Commission on Religion

*DAVID D. FORSYTH, D.D., Chairman

PROTESTANT RELIGIOUS WORK AMONG SPANISH-SPEAKING AMERICANS AND MEXICANS IN THE UNITED STATES

No single term will adequately describe our Spanish work for it divides itself chiefly into two rather distinct groups, that among Spanish-speaking Americans, particularly in New Mexico, and that among Mexicans in Texas, Arizona, California, and now in many other centers farther north and east. We shall first mention the New Mexico Situation.

Spanish Conquests in New Mexico

When the first Spanish explorers came to what is now our Southwest, they found an Indian civilization already several centuries old. The first Spanish settlement in New Mexico was made September 5, 1598, at Chamita. Seven years later, in 1605, it was removed to Santa Fe. There the Spaniards conquered and enslaved the Pueblo Indians. They developed mining, agriculture, and grazing, and for three-quarters of a century they prospered. In 1680 the Indians revolted, burning ranch houses, destroying property, and finally seizing the governors' palace at Santa Fe. The governor and his party were forced to leave the country in haste. For the next twelve years, or until 1692, the Pueblos were again in control of the land which they had occupied for centuries and they did their best to wipe out every vestige of Spanish occupation. They destroyed mines, burned records, prohibited the use of the Spanish language and even destroyed the seeds introduced by the Spaniards. It was then that de Vargas returned with an army of 300 Spaniards and 100 Indians and once more conquered the country. Three years later there was another Indian outbreak but it was put down speedily by de Vargas. To this day de Vargas is the popular hero of New Mexico, and the de Vargas Day celebration in Santa Fe transcends all others.

The Spaniards brought with them the traditions and the organization of the Roman Catholic Church and they at once imposed their religion upon the Indians or won them to its standards. This dominance of Catholicism must be borne in mind in any discussion of New Mexico affairs.

The lack of railroads hindered the development of the state for some time, but in 1880 the Atchison, Topeka and Santa Fe Railroad completed its line into Santa Fe and soon after continued it to El Paso.

Before the nineteenth century Americans had not approached New Mexico from the east. In 1804, however, an American peddler entered the country and the following year a hunter, trapper, and trader, named James Purseley, wandered by chance into New Mexico after having become lost in the Rocky Mountains. In 1812 the Santa Fe trail was

*Deceased

blazed from St. Louis, and ten years later it was permanently opened. Over this trail large caravans passed.

Up until 1821 New Mexico was under Spanish control and much of the land was held under land grants issued by the King of Spain. In 1821 New Mexico became a province of Mexico and she remained such for twenty-five years, or until 1846, when General S. W. Kearney marched west, raised the American flag over the Santa Fe plaza, and declared New Mexico a part of the United States. Fortunately, perhaps, there was no resistance. No shots were fired and no blood was spilled. Two years later (in 1848) by the treaty of Guadalupe Hidalgo, New Mexico and other vast territories in the Southwest became a part of the United States. While people of this great section were not consulted, they had a right to assume that the privileges and opportunities of citizenship would be in no way denied them because of language or racial background.

Mexicans in the United States

There has been much crossing and recrossing of the newly established border line through the years, but the last two decades have been characterized by very marked increases in Mexicans coming into the United States.

In 1911 the Diaz Government was overthrown by the idealist revolutionist, Madero, in Mexico, and Diaz was forced to flee from the country. After that there were numerous overturns of the government which made life rather unbearable in many sections of Mexico. Diaz had been more or less of a despot, and he had sold many of the resources of the country to foreign investors; but he had maintained order, built roads, established schools in the larger centers, established the credit of Mexico, and had done other things to make life stable and dependable in our sister republic. Since his overthrow Mexico has been passing through a period of change. The government is now reasonably well established, and progress is being made in the field of education and in the development of agriculture and other industries. However, many Mexicans have been obliged to seek a livelihood on this side of the international line. It chanced that this unsettled condition in Mexico developed about the time that an unusually large demand for labor appeared in this country, owing to the World War and the consequent shutting off of European immigration. Thus, causes operating on both sides of the line tended to stimulate Mexican immigration to this country. During the war three clauses of the immigration law were suspended; namely, the head tax, the literacy test, and the contract labor clauses, thus permitting a large number of Mexican laborers to be brought into the United States with their families under temporary contract. Many others came across the line more or less informally. Because of the ease with which passage can be made from Mexico into the United States, immigration figures tell but a portion of the story. We do know, however, that large communities, such as El Paso, San Antonio, and Laredo, have an amazingly high percentage of Mexicans in their population, and in some rural sections the percentage is even higher. Many Mexicans have made their way to California until at present there are probably more Mexicans in the city of Los Angeles than in any other city in the United States.

In fact, no longer can we think of the Mexican and Spanish-speaking people as living only in the Southwest. Wherever sugar beets are raised,

as in Utah, Colorado, Wyoming, Montana, North Dakota, Michigan, and Ohio, Mexican labor is used. In the great industrial centers, such as Pittsburgh, Cleveland, Toledo, Gary, Chicago, Aurora, Joliet, Detroit, Milwaukee, St. Louis, Kansas City, and Wichita, Mexicans are found in varying numbers. The lines of immigration have reached even the fisheries of Alaska. Some of the Mexicans are deflected south and east where in cotton raising sections the Negro labor has heretofore had no competition. In Tampa, Florida, the Mexican and Porto Rican population is estimated to be fully 30,000. On the eastern coast the Mexicans form a minor part of an increasing Spanish-speaking population principally from the West Indies. In New York this is especially true.

In all these inland centers some effort is being made to provide religious leadership and help. There are at least four or five Spanish-speaking churches in New York, three or four in Chicago and in Detroit. At Gary work is also being done. It is safe to say, however, that in most cases there is a woeful lack of equipment and leaders. In many places denominational aspirations make it impossible to develop pieces of work which can arouse interest. There is no reason to assume that our Mexican friends will be more indifferent to these factors than ourselves. The magnitude of these countrywide opportunities presents a new challenge to the religious forces of America. To pursue our way alone means defeat through unwarranted divisions and meagerly supported efforts.

The Spaniards who first conquered much of the Southwest from the Indians were either accompanied or closely followed by missionaries of the Roman Catholic Church. For this reason, and also the fact that the Spanish state church was Roman Catholic, it should be said that the first attempts at religious work in all the Southwest were made by missionaries of this faith. This study does not presume to present any review of the work of the Roman Catholic Church in this region. It aims to treat specifically the work of Protestantism. It should be borne in mind that there is no desire to disparage or commend the work of any group but to show what religious efforts ought to be encouraged among Spanish-speaking Americans if they are to enjoy their full rights as members of a common and progressive humanity.

Beginnings of Protestant Work in New Mexico

New Mexico was admitted as a state in 1912. The first Protestant missionary came to New Mexico in 1850 under the direction of the Methodist Episcopal Church, but work was not opened in the Spanish language until 1853. At that time three workers were sent to the field, the Reverend Benigno Cardenes, a converted Catholic priest and a native of New Mexico; the Reverend W. H. Hansen, a Swede from New York City who had some knowledge of Spanish; and the Reverend E. G. Nicholson. Very little definite progress was made in Methodist work in New Mexico before 1870. Other denominations may have entered the field shortly after 1850, but the record of such entry is not available at this writing. Following the Civil War the Presbyterian Church U.S.A. did, however, turn its attention to New Mexico and in 1866 definitely established its work there. The American Baptist Home Mission Society commenced work among Spanish-speaking people of New Mexico about the same time, and this work was later turned over to the Southern

Baptist Convention. The Congregational Church entered the field in 1879; the United Brethren in 1912; and the Methodist Episcopal Church, South, in 1917.

Conditions found by Early Missionaries

The conditions found in New Mexico when the missionaries of various denominations arrived in the late sixties were far from promising. There was not a public school building in the entire territory and but few books of any sort. With few exceptions there were no public roads and no bridges. In addition there was an active and even violent anti-Protestant sentiment resulting in definite persecution and the death of at least one Protestant worker.

Present Status of Protestant Work

Protestant work in New Mexico has passed through various vicissitudes. An interdenominational study of the Spanish work in New Mexico under Protestant auspices reports 47 churches in the state, divided as follows: Presbyterian U.S.A., 21, Methodist Episcopal, 12; Congregational, 5; Methodist Episcopal, South, 8; United Brethren, 4.

STATISTICS RELATIVE TO PROTESTANT SPANISH-SPEAKING NEW MEXICO (Estimated Spanish Population of the State—225,000)

	<i>No. of Charges</i>	<i>Church Membership</i>	<i>No. of Sunday Schools</i>	<i>Sunday School Enroll- ment</i>	<i>Date of Begin- ning Work</i>
Congregational	5	233	6	257	1879
Methodist Episcopal	12	878	19	872	1853
Methodist Episcopal (South)	8	317	8	397	1917
Presbyterian	21	1197	14	698	1866
United Brethren	4	175	4	225	1912
Totals	47	2790	51	2449	


COMPARISON OF PRESBYTERIAN AND METHODIST WORK IN NEW MEXICO AND VICINITY

In view of the fact that the Presbyterian and Methodist churches have been most active in Spanish work in New Mexico a study of the records of these churches is of interest. Exact comparison is not attempted as the areas considered are not entirely coincident. However, certain trends are apparent in going over records of the work. Studying the history of the Southwest Spanish Mission of the Methodist Episcopal Church, which includes most of Arizona, parts of Colorado and Kansas, as well as New Mexico, we discover that in 1880 there was a church membership of 319 which grew with relative rapidity and reached its highest point in 1906 when a membership of 2080 was reported. Following that there was a more or less consistent decline until the low water mark of 908 was reached in 1919. Of that total, 638 were in New Mexico.

The present membership is 1547, about 500 below the highest figure reported twenty years earlier. It should be noted, however, that but 878 of this total membership is within the state of New Mexico, the increase since 1919 being largely accounted for by extension of the work into Colorado and Kansas and its growth at other points reaching Mexicans rather than Spanish-speaking Americans although there is a slow growth at a few of the stronger points in New Mexico with a decline in the smaller places. Likewise the number of charges grew from thirteen in 1880 to fifty-four in 1906, and has not declined to twenty with thirty Sunday Schools reported, which represents a decline from the sixty-three reported in 1917. Again it should be noted that but twelve of these charges and nineteen of the Sunday Schools are in New Mexico.

Sunday school enrollment was highest in 1917 reaching a total of 2123 and then declining until at present it is 1588 (872 in New Mexico). The number of churches reported by the Presbyterian denomination in 1880 was seven. This increased to the high water mark of thirty-one in 1905 and has dropped to twenty-one for the year 1925. Interestingly enough, however, the church membership reported for 1925, which is 1197, is apparently the greatest reported at any time. Sunday school enrollment however, which reached 1179 in 1890 has declined to 703, and the number of Sunday schools has dropped from twenty-seven in 1905 to fourteen in 1925. It would be interesting to discover the reason for the apparent decline of work in New Mexico, particularly in number of places reached and number of churches and Sunday schools maintained. Apparently the work at the weaker points has been dropped. The question as to whether Protestant churches have been relatively unsuccessful in their attempt to establish work in New Mexico, or whether they have achieved their purpose and are therefore intending to withdraw from the smaller places, or whether the work has declined because of lack of missionary funds, or for some other reason, should be answered.

The Roman Catholic Church is dominant in New Mexico and there is evidence that the quality of its ministry is steadily improving, particularly in its chief center, Santa Fe. In fact we cannot understand the religious situation among the Spanish-speaking people of New Mexico without taking into consideration the Roman Catholic Church and its ministry. Possibly in no part of the United States is the influence of that Church relatively greater than among the Spanish-speaking people of New Mexico. It is suggested by the mere fact that after nearly three-quarters of a century of effort we have a Protestant church membership in all denominations in New Mexico of 2790 as compared with an estimated Spanish population in the state of 225,000. In the past we have been inclined to be very critical of the Roman Catholic Church and there are many things in its history in New Mexico of which it would be difficult to be proud. However, we must face the situation as it is today, and there is increasing evidence that the ministry of the Catholic Church is an important factor in the moral and religious welfare of the state. Standards of work have been improving and workers in charge seem to be more carefully selected than they have been at certain times in the past.



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In the rural places the service of the Catholic Church is limited but the people are loyal. In northeastern New Mexico the situation is complicated by the Penitente organizations which flourish there and whose morados and crosses dot the country-side.

Some Results

Protestantism has not succeeded in building strong Protestant churches in New Mexico, but that it has made an important contribution to the building of a state, no one can deny. In numerous communities the outstanding leaders are products of its schools and in our churches. However, to be content with the mere fact that a considerable amount of good has been done is not sufficient. To discover whether Protestantism is doing the greatest possible good and whether money is being invested in ways that will bring the highest possible returns, not necessarily to the church, but to folks and the Kingdom, is the vital thing.

Language Problem

The language problem has probably complicated work in New Mexico a little more than elsewhere. Spanish is the native tongue although it should be noted that owing to isolation the language here is not the Span-

ish of Mexico so that a New Mexican among Mexicans tends to become embarrassingly conspicuous by virtue of his speech. When the territory was taken over in 1848 the Spanish-speaking people in the territory automatically became American citizens. Since that time several generations have grown up; yet, owing to the remoteness and isolation of many communities, the Spanish language is still prevalent. When we remember also that it was not until 1891 that a public school system was established in the territory we can understand why teaching American citizens to speak English has not advanced with very great rapidity here. However, within recent years the New Mexico public school system has made rapid advances and it is easier for boys and girls to master English than ever before. In the larger places there is, of course, very little difficulty, for pupils in the public schools almost automatically acquire English through mingling with individuals who speak English and through their work in the class room. In the past we have been inclined to accept the theory that our Spanish work and English work should be separated. However, now that boys and girls of both groups mingle together freely in public schools and are mastering the English language, so that language is no longer a barrier, the question is raised as to whether or not we should continue the separation of the two groups in our churches. Whether, for example, we can afford to maintain a division which the public school does not maintain and which is not observed in the Catholic Church, in politics or in business.

This, of course, brings us at close grips with the ever important question as to the correct attitude of Anglo-American churches toward specialized groups in their communities, and whether we have a religion which is big enough to provide spiritual nurture for somewhat diverse groups under one roof, and whether, if it is not big enough to warrant bringing people into our own churches, it is worth carrying to them. That the question is a perplexing one we do not need to deny.

We must remember that Spanish-Americans have the same legal standing as Anglo-Americans. Many of the highest state offices have been held and are held by Spanish-speaking Americans. It seems to be possible to have representatives of the two groups in the same legislative body, in the same office or store, on the same athletic teams, and in the same rooms in grammar and high schools and in the Universities. With the language difficulty disappearing for the younger generation, and with the example of other groups to encourage us, we are more and more perplexed to discover why our Anglo-American churches, so called, should not assume larger responsibility for Spanish-Americans in their respective communities. In some cases it will doubtless be desirable to employ special workers who have at least a conversational knowledge of Spanish, but we are facing the question as to whether some adjustment of our program in certain communities along a broader, more comprehensive, and more unified basis should not take place.

Experiments in Colorado

A study recently made by the Board of Home Missions and Church Extension of the Methodist Episcopal Church of the situation in Colorado reveals some interesting facts relative to the relation of American churches to Mexicans in that state. A little colony of Mexican people is to be found on every beet farm in Colorado, and such a group is considered

as necessary a part of the industry as is the farm family itself. One of the chief problems facing the community and particularly the church, is the religious care of this group. It is apparent that a Mexican church and a Mexican ministry cannot be provided to care for this situation. If these people are ever given the care they need, it must be done by our English-language churches. It is encouraging to know, that in many of these communities, pastors and churches are already serving these people. A conference was recently held in Colorado at which twenty-seven Colorado ministers were present. At that conference, action was taken approving a program providing for the care of Mexican people in English-language churches. It was recommended at that time that a minister understanding the Spanish language be secured and assigned to the field, who would be expected to promote work among Mexicans by American churches. Such a man has since been secured and is at work

The situation in California.

The local survey committee in California has gathered and summarized much information concerning church work in that state. The following paragraphs are taken from the committee's statement.

1. Field: The largest Mexican center in the state is, of course, Los Angeles with a Mexican population which is estimated all the way from 75,000 to 125,000. The denominations belonging to our Council which are doing work in this great center are the Baptists, Methodist Episcopal Church, North, Methodist Episcopal Church, South, and Presbyterians. The Baptist work seems to be the most extensive with a total of twelve churches within the corporate limits of the city. The old Mexican quarter at the Plaza is served by the

splendid new center of the Methodist Episcopal Church which has recently been completed at a cost of more than \$150,000. It stands in a very sightly place, and is probably the outstanding exponent for Evangelical Christianity, both as to building and program in the Southwest. The Presbyterians have three churches, the largest of which is the Church of the Divine Savior with 325 members.

"The Mexicans who are served by our Protestant evangelical churches in Southern California are engaged for the most part in work on fruit and nut ranches, construction work upon railroads, street car lines, sewers, and as laborers in railroad shops and in factories. From 30 to 40% of the population seems to be migratory. The destitution among families served by our churches ranges from 20 to 40%. This very large figure is an important index to be taken into consideration in the study of the whole question of self-support. The general average of all our constituency would indicate that 50% are in comfortable circumstances, 25% are poor, and 25% are destitute.

"In spite of the large efforts which are being made by county, city, and state health boards, in spite of the efficient work of clinics which are often features of our community and church work, and in spite of instructions which are given in sanitation and hygiene, the health conditions among Mexicans in Southern California are deplorable. Only one questionnaire which was studied had anything but pessimistic remarks to make about health conditions, and the writer

of this one questionnaire contented himself with stating that health conditions in the city of Santa Barbara were a little better than the average. An independent study of health conditions indicate that in some localities in Southern California the rate of infant mortality among Mexicans is as high as 25%. The poor health conditions are due to malnutrition, made necessary because of insufficient wages to support large families, ignorance, crowding, and immorality. The diseases to which the Mexicans seem to be particularly susceptible are tuberculosis, trachoma, and venereal diseases. Of course, during the winter months when the usual ruin is on of whooping cough, scarlet fever, diphtheria, mumps, measles, and smallpox, Mexicans are very much larger sufferers than are Americans.

"It is interesting to note that all of the surveys sound a note of optimism as to the future and indicate that prospects for the work are excellent.

"II. PROGRAM: The replies as to the purpose of the work in the various enterprises studied are varied. Some state that it is the purpose of the work 'to save souls', others to 'win souls for Jesus,' but in general, the united purpose of all denominations doing work among the Mexicans is to spread the spirit of Christ through personal commitment and devotion to Him, and to raise the standards socially, educationally and morally among the Mexican people in the community where the church, or settlement house, is laboring.

"In general, this objective is sought in two ways. First, by the church, and second, by the community house, Settlement or Home of Neighborly Service. It seems to be the consensus of opinion that it is wiser to have two enterprises; the settlement house and the Church, under separate management but working cooperatively. Some of the churches indicate that the children from the Sunday Schools go away to mission boarding schools, and some do not seem to affiliate with this program of united Protestantism. In cases where they do go to mission schools, however, all report upon their return they are active in the work of the church.

"Poor physical equipment seems to be the biggest handicap of most of the fields. Many of the surveys call attention to the fact that the Roman Catholics are accustomed to worship in cathedrals, while Protestant worship invites them to huts. One surveyor states, however, that the average Mexican going into a Protestant Church expects to find the saints on the walls, and finds them in the pews.

"III. THE CHURCH SCHOOL: So general is the phrase 'Sunday

School' that many of those who have replied, have evidently not realized that the third point in the questionnaire refers to this department of church work. Where the questionnaire registered, it is evident that Sunday Schools throughout our churches are from 25 to 35% larger than our churches. This is, of course, a very healthy sign and seems to substantiate the optimistic view which most students have as to the rosy future ahead. The percentage of attendance, as compared with enrollment, is about 75%. The Church school, as other departments of the enterprise, is usually handicapped because of inadequate equipment. Many of the churches are of the 'one cell' variety, and classes are grouped in various corners of the room. One surveyor states that the result is 'pandemonium.' Most of the teachers who are employed in our Church schools throughout Southern California, are able to speak both English and Spanish.

"Information has not been available through the questionnaires as to whether the instruction in the Church schools was in English or Spanish, but other data which has been gathered seems to show that for the most part Spanish is the medium of instruction. It is the judgment of your committee that this is a most serious defect. Our young people coming up through our schools or employed in our industries, are rapidly learning English. Children of twelve and fourteen years of age sometimes complain that they cannot learn Bible verses in Spanish, but could do so in English. It is probable that in Spanish work we shall follow the same trend as has been pursued in German work, and shall lose our young people, unless English is used as a medium of instruction.

"The most glaring defect and weakness, in the mind of your committee, in the program of our churches is the paucity of the Daily Vacation Bible Schools. Churches or Settlement Houses which report having had such schools, all indicate that the success has been phenomenal. There is no feature of the work which costs so little, and which pays such large dividends as does the D. V. B. S., and taking into consideration the forward looking attitude evidenced in most of the churches, your committee is at a lost to understand why more of them do not have D. V. B. S.

"A few churches secure new pupils for the Church school by contests; some few haul them to school in automobiles, but most seem to be content with those who come.

"Most of the surveyors are inclined to think that the religious training which the boys and girls receive in the home is inferior, although one states it is better than the average given in the American home. This surveyor doubtless has in mind the homes represented in the membership of the church.

"Teacher training is not so prominent a feature as it ought to be.

"IV. EVANGELISM: The type of evangelism used in our Spanish and Mexican Churches is for the most part of the mass type, depending upon the 'throwing of the net' and the making of a public appeal.

"It is a question nevertheless whether there may not be a great deal of personal work in the background of these public appeals. The Mexicans are great personal workers, and very probably the response which a pastor received to his public appeal has been

fostered by personal work on the part of members of his church. Practically all of the churches indicate that there has been a decided advance during the past five years.

"V. PASTORAL LEADERSHIP: An interesting feature evidenced by the study is the fact that very few churches have the full time of the pastor. This is the case even where the pastor is located upon a field large enough to represent the maximum, which in the opinion of the Comity Council should be served by one denomination. One pastor, serving without competition a Mexican population of 3500, has three other points in addition to this field which he serves, and in one of them drives 100 miles from his home for a monthly preaching appointment. It is the judgment of your committee that our work has been too largely extensive and not sufficiently intensive. Our denominational superintendents seem to have been like fishermen who have planted a great many lines along the river and then have come back very infrequently to see if there are any fish upon the hooks. The maximum population, according to the ideas of the Comity Council, for one church to serve is 3500, and most certainly a man who is charged with this responsibility, ought not to be tagging around over the country trying to serve other communities. Your committee would recommend that as one of the results of the Conference at El Paso, these circuits should be constructively studied and that the denominations holding preaching services through one worker in four or five churches, should be invited to serve them more adequately, or turn them over to denominations which are able to do so.

"VI. FINANCE: Our churches do not seem to have made very much progress toward self-support. This is due in large measure to the poverty of the people, but much more to the fact that they have never learned lessons in thrift. The average Mexican has thoroughly digested the Sermon on the Mount, and is convinced of the sin of taking thought for the morrow. The priest, therefore, may be excused for the zeal with which he visits his families upon pay day, for if he did not visit them upon pay day, he might as well not visit them at all.

"The meagre results looking toward self-support may be chargeable also to the faulty beginnings which were made by all Protestant denominations. Some capital was made at the start of the zeal of the priest to secure financial returns, and large emphasis was placed upon the fact that the 'gospel is free.' There are some facts about evangelistic Christianity which Mexicans have not learned, but this is not one of them. Some churches go on year after year, with the same grant from the Board, and the same amount raised upon the field, even when the membership increases steadily. Some churches feel that they ought not to raise more in any given year, or 'the Board will soon be asking them to raise it all.' Some definite study ought to be placed upon the problem of how to teach thrift among our Mexican people, and also how to teach them about their financial responsibility to the church. An interesting feature borne out by our analysis of the survey is the fact that the churches which make the largest per capita gifts, give evidence also of the greatest spiritual life and the most progressive program.

"VII. ORGANIZATION: Practically all churches are organized as independent churches, and all are denominationally controlled. Most of them are organized upon the racial basis, although there are some churches which function as departments of American churches. Probably one of the outstanding examples of this type of organization is the Spanish Department of the Bethesda Presbyterian Church in Los Angeles. Bethesda Church instead of retreating from its site when the Mexicans began to come into the community, promptly organized a Spanish Department, and employed a pastor to minister to Mexican people. The Department is organized with a pastor, a president, a vice-president, a secretary, and a treasurer, and is entitled to one elder upon the session of the church for every 25 members or fraction. The work has grown to a membership of over 100 Mexicans. There is an executive committee for the Department, which is made up of the officers of the Department, together with elders representing the Department upon the session. This executive committee can legislate for the Spanish Department, but its actions are subject to revision by the whole session of the church. In the Sunday School Mexican children are mixed with American, and classes are taught in Spanish only when the language disability makes it necessary. There is a separate Christian Endeavor Society and a separate preaching service, and the large auditorium of the church is utilized for Americans in the morning and for Mexicans at night. The plan of organization seems to be thoroughly harmonious, and American people in the church are very proud of their Mexican membership. It must be confessed, however, that the group is of a higher economical level than the ordinary Mexican group, and because of their being better dressed, and better appearing, there is probably less racial prejudice than would otherwise be evident.

"In almost every instance church property is controlled by some other organization than the church itself. This is usually the District Conference, the local Presbytery, or the local American church in the same community.

"In the case of social settlements, there is frequently a local board of control. An interesting step during the last few years has been the policy of enlisting upon these boards of control, members from all the evangelical denominations in the community. Usually the local board of control, thus made up, has complete power in shaping and developing the program of work; but usually, also, the acts of the local board of control are subject to revision by the General Council, the superintendent, or the Presbytery, as the case may be.

"VIII. UNMET NEEDS: It is a distressing fact that practically every community cites inadequate equipment as the outstanding unmet need of the community. Your committee is inclined to think the questionnaire prepared in New York really refers to spiritual needs of the community, rather than to unmet needs of equipment. All the replies, however, evidence the fact that the need of equipment is so pressing as to be uppermost in the minds of those who are most intimately connected with the work. As indicated above, there seem to be few unworked fields in Southern California. Except for violations of comity mentioned above, there seems to be very little overlapping in communities which are served.

"IX. EQUIPMENT: As indicated above, equipment in most places is inadequate. Even in Los Angeles, where the Methodist Episcopal Church has recently completed a splendid new church costing more than \$150,000, the questionnaire stated one of the greatest needs is the completion of the settlement plant.

"The questionnaire touched very lightly upon the subject of buildings, but attention should be called to the fact that practically all denominations have made very rapid progress during the past five years in the construction of adequate church plants. In addition to the splendid new building constructed by the Methodist Church at the Plaza, attention should also be called to the very fine Baptist Center at First and Anderson Streets, costing \$40,000 and the church of the Divine Savior built by the Presbyterian Church at Bridge and Echandia Streets, costing over \$46,000.

"Most of the questionnaires indicate that the most effective leaders of Protestant agencies are Spanish-speaking Americans in social work and native leaders in religious work, although all agree upon the fact that leaders should be bi-lingual.

"Most are convinced that Protestantism has been more effective in building character among Mexicans than the Roman Catholic religion. Some examples are cited, but because of the small amount of space allowed upon the questionnaire blanks, these have been very inadequate, and no details have been given.

"There is a great difference of opinion upon the questionnaires as to whether Protestant agencies should proselyte from Roman Catholicism. Some reply with a categorical 'no.' Others just as emphatically say 'yes.' One man answers, 'A million times yes.' While one good brother contents himself to say 'Amen, amen.' Most of the replies are against the practice of proselytizing from Roman Catholicism, it being the consensus of opinion that there are plenty of people who are without vital church connection who can serve as a field for Protestant efforts.

"The duplex envelope seems to be the most effective means of bringing churches to self-support. Also the every-member canvass, training the children in tithing, and systematic giving. Many of the questionnaires indicate that twelve to fifteen years ought to be the necessary time to bring a church to self-support, but such replies are from churches which have been in existence but six or seven years. Those denominations which have been subsidizing churches for a quarter of a century are not so optimistic.

"All questionnaires are unanimous in the statement that there must be denominational cooperation, if we are to succeed in our work, and all agree that denominational distinctions are nothing to Mexicans, except bickering and misunderstanding, and that such differences definitely prejudice the work. Cases have been cited where families have been won to Protestantism and made the rounds of the denominations because of the zeal of Protestant leaders and have finally in discouragement gone back to the Roman Catholic Church.

"In addition to the work mentioned above, the Bible Institute of Los Angeles conducts work through an evangelistic missionary, the Reverend P. H. Bender. The Institute conducts three shop meetings a week where from 200 to 250 Mexicans are reached with tracts at

their noon services. Meetings are also held in section-houses of railroad camps, and there is a training class for workers of Spanish speech at the Bible Institute, who go out as missionaries to Mexican people in nearby communities.

"One of the most interesting developments which has taken place in Southern California is the Interdenominational Convention of Sunday Schools and Young People's Societies. The Convention was organized in 1908, and has grown rapidly until each year there are from 500 to 600 delegates in attendance."

A Summary of Protestant Spanish-American and Mexican Work in the United States

A study of reports of the various denominations doing work among Mexicans and Spanish-speaking Americans in the United States reveals that we are carrying on Protestant work in 391 different centers. Of these, 144 are in California, 110 in Texas, 62 in New Mexico, 26 in Arizona, 28 in Colorado, 10 in Kansas, and the others scattered throughout the states of Florida, Illinois, Indiana and Michigan. Distributed as to types of work we find that there are 330 churches and missions, 33 social or medical centers, and 28 mission schools. By denominations the total number of points reached are as follows: Presbyterian U.S.A., ninety-eight; Methodist Episcopal, ninety-three; Baptist, fifty-six; Presbyterian U.S., forty-eight; Methodist Episcopal, South, forty-six; Congregational, twenty-six. Other denominations engaged in work among Mexicans and Spanish-speaking Americans are the Brethren, Nazarenes, United Brethren, Episcopal, Christian, Disciples, Cumberland Presbyterians, Free Methodists, and Advent. In California the work of the Methodist Episcopal Church exceeds all others. That is followed by the Presbyterian U.S.A. and the Baptist. In Texas the Presbyterian Church U.S. carries on the most work with the Methodist Episcopal, South, the Southern Baptist, and the Presbyterian U.S.A. following. The Presbyterian Church, U.S.A., leads in New Mexico with the Methodist Episcopal, Congregational, United Brethren and Methodist Episcopal, South, churches following.

International Aspects of Religious Work

The results of our work appear on both sides of the line. Individuals who have been in touch with it return to Old Mexico by the thousands, and they are now living in many different communities and engaged in many occupations, including teaching in public schools. Only recently representatives of several home mission agencies visited one of the new rural developments in Old Mexico only to find that the teacher in charge of the public school with its four hundred pupils had previously lived in Los Angeles, had been in touch with our Protestant work there and had received medical help for her mother in one of our Protestant dispensaries. Needless to say, the attitude of such an individual was one of pronounced friendliness toward us and toward our work, and her influence among her pupils will tend to create international and interracial understanding rather than prejudice.

A relatively recent report of the Board of National Missions of the Presbyterian Church in the U.S.A. says: "During the past two years there has been a determined effort upon the part of the Mexican Government

to repatriate the Mexicans, the railroad fare being paid by the government to those who were unable to pay it themselves. In two months the entire membership of our church at Morenci returned to Mexico. Such migrations are discouraging, and yet the reports which have come from little interior towns in Mexico as to the activity of members of the Morenci Church have been most heartening. One man who was converted two or three months before his return to Mexico wrote back asking for a hymn book. While connected with the church he had learned to play two hymns, and he particularly specified that the hymn book which was to be sent should contain the two hymns which he knew how to play. He had gathered his friends and neighbors in his little home in Mexico and was earnestly seeking to teach them the good news which he had learned in the United States. This constant crossing and recrossing of the line has a direct bearing upon our missionary enterprise."

Along the border itself this international aspect of work is even more pronounced. Many border missions have extended work into Old Mexico. In some cases Mexicans from across the line attend mission schools and Sunday Schools in the United States, and in other cases separate organizations are maintained in Mexican border towns. The recent emphasis upon the necessity of all ministers in Mexico being of native-born Mexican stock has necessitated slight adjustments in this work, but in most cases has not caused serious embarrassment to it. It would require a wizard to trace out and identify all the various influences for good which are set into operation by this work which, in the very nature of the case, must transcend national political boundaries.

Leadership

The question of leadership for Mexican work, is, of course, an important one. The work is new and for the most part we have developed leaders out of our own congregations. Unquestionably we shall be obliged to provide better trained leadership in the future. This involves the question of support for such leadership when it is secured, and the work can progress only as more adequate missionary funds are made available.

Self-support

The entire question of self-support is an important one, but it should not blind our eyes to the fact that we may be accomplishing a great deal of good even while self-support seems to be growing rather slowly. The fact is that many of the Mexican people follow the crops and are, therefore, more or less migratory in their habits. There is, however, a tendency toward stability. A striking illustration is the amazing development of a colony in the suburbs of Los Angeles involving many thousands of Mexicans, most of whom are living in their own homes with the inevitable flower garden in front to make them attractive. This tendency toward stabilization augurs well for self-support in the future. Some churches under the direction of Frank S. Onderdonk of the Methodist Episcopal Church, South, have already become self-supporting. He tells of the way it was achieved in the following paragraphs.

"At the close of the Centenary period, in annual session, I asked my men what they thought we ought to do—re-lapse back into the old pre-centenary rut, or if they did not think that we should be able

to do in the future annually, what we had done in the past five years. They unanimously agreed that we should and they proposed that the Board of Missions deduct from their annual allowance the sum that their churches had paid toward the Centenary. This was done and they have not only continued to carry that load but have increased it.

"Again I have had for many years the goal of self-support and have talked and preached it. I appealed much to the pride of the Mexicans, insisting that no parent should be expected to carry a full grown child around on his back, especially if that child were strong and well. I found that the chief trouble was not so much with people as with pastors themselves. They preferred to draw a monthly stipend from the Board and be independent of their congregations, rather than to have the faith and heroism to throw themselves upon the people. So, I found that my field of labor was not so much with people as with preachers, and with them I labored. As I would get one committed to the task and he would dare take the leap, it was soon seen that he received from the people more than the Board had been paying him, and was, therefore, a good financial proposition. In these last years I had been forced on account of the growing work and the limited appropriation to reduce salaries. Only last year I had one fine young chap, just married, tell his people that he would refuse a dollar from the Board and would starve serving them if they did not support him. He is not starving. They not only are paying him a living salary monthly, but have built him a garage, put in a shower bath, and are doing things with the snap of American churches. Now, self-supporting pastors are the strongest advocates of self-support. It is cultivating a spirit of self-respect in them and in their congregations that is fine.

"I fear that some of us working among Mexican people are paying them too much money. Not that they are not worth it; they are and *more*; but a large subvention from the Board causes them to get accustomed to a mode of life that not only separates them from their people, but predisposes them against running the risk of being supported by their own people, especially when they know their own will not take such good care of them.

"It must be said that once in a while we lose a man. A sister denomination will offer him twice as much as we are paying, and he will leave us. However, we gain very much more by our method than we lose in these few cases of those who sell out. Our maximum salary is \$60 per month in a few cases. Many get \$30, \$45, and \$50 and depend on the people for the remainder.

"I will say that many times I have taken the time to sit down and figure with a church on this matter. Say the membership was eighty or a hundred. One can begin with a few of the better fixed among them asking what they think they can pay monthly. It will be seen that from a few of the outstanding members a very neat sum is subscribed. It is easy to show them how, if each will do his part, the thing can be done.

"In all candor I must say that there are situations, especially in the interior of the country and in country districts, where the people are poor and depend on farming, when their money comes in mostly

at the end of the year, where we simply cannot put it over, but we insist that all do as much as they can. We have no self-supporting church that pays less than \$60 per month and from that to \$125.

"We use two plans. In the larger churches we have the budget plan. An every-member canvass is made and the pastor's salary, conference assessments, and everything goes into the lump sum. In these cases the envelope is generally used. Other churches collect for the pastor's salary aside from these other things.

"I try to keep myself as much out of sight as possible in the management of these finances. I suggest and help, but always try to get the Mexicans to do things in the way that they think is best in their own particular cases.

"Our congregations in San Antonio, Laredo, and Kingsville are entirely self-supporting. A young church at Lubbock gets nothing from the Board; but the pastor, besides what the people pay him, works from the outside and maintains himself. Mission and McAllen pay their pastor \$600 a year, and the American congregation supplements this with \$480. The same is true of the following congregations: Pharr, Corpus Christi, Bonham, Dallas, Eagle Pass, Del Rio, and Houston. In the smaller places where the congregations are shifting and poor, the assessment runs from \$50 per year on up, possibly averaging \$150 in the smaller congregations. We have only one congregation that pays nothing, and this is simply because a dear old superannuate American missionary is on the circuit as an accommodation to him, and he does nothing along this line.

"It appears now that next year three other churches may go entirely on self-support."

Difficulties

Some difficulties of the work listed by denominational workers are as follows:

(1) Opposition from the Catholic Church which feels we have no right among their people.

(2) The migratory population.

(3) Lack of funds.

(4) The socialistic spirit, so prevalent among Mexicans.

(5) The lack of strong Mexican preachers.

(6) Trying economic conditions.

(7) Denominational rivalry from sects not included in comity arrangements. These are generally of a highly emotional type that carries the Mexicans for awhile by storm, but the last state is much worse than the first.

(8) Transiency of population, making it necessary to minister to a steady stream of individuals whom we cannot hope to influence permanently. Even faithful, established members are under the necessity of periodically tearing up and looking for seasonal employment elsewhere for a time, leaving the churches flat until they return.

(9) Work of the Roman Catholic priests, who seem to be much more on the job than in Mexico. They are continually fighting us and are able to break up work very often, though in time it revives.

(10) The chief difficulties of Mexican work of the Northern Baptists, as seen from the field, are the migratory character of Mexicans, as the

constant removal of church members or converts going out in search of work prevents the building up of a stable organization, makes impossible that training in the gospel, in church activities, and in self-support which are so necessary to permanent establishment and constant growth; the lack of sufficiently well-trained leaders, as best results are to be obtained only by Mexican pastors of the highest type; the lack of proper equipment for the work and the workers. Most of the time evangelization must be carried on in shacks and old store rooms, and even already organized and settled congregations are often without adequate church buildings, pastors without parsonages and without autos in which they could easily go to outlying districts. There is also the lack of centralized direction due to Baptist ecclesiastical organization, or lack of it, so that each bit of work is under control of a different State Convention or City Mission executive secretary, and hence there is a great lack of unity and standard of work, an unceasing length of red tape and variety of objectives, methods, and results. The Americans are ignorant about the Mexicans and their needs, ignorant of the possibilities of the work, and indifferent and uninterested in the work of evangelizing the Mexicans in our midst.

Interdenominational Comity Arrangements

In 1913 the Interdenominational Council of Spanish-speaking work in the Southwest adopted the following rules of comity.

"I. New Work:

"1. It is suggested that one church shall not enter a field with a Spanish-speaking population of 1500 or less where another denomination is at work, without the consent of such other denominations. The occupation of such field sufficient to hold same shall be understood to mean that at least one of the following conditions obtain:

1. Preaching once a month, or
2. A going Sunday School, or
3. A day or boarding school in operation.

"2. In fields having a Spanish-speaking population of from 1500 to 3500, new work shall not be begun without the consent of any denomination already in such field or the sanction of the comity committee of the council having first been obtained.

"3. The denomination or denominations occupying a strategic center shall be expected to occupy the small adjacent points of not more than 300 population (Spanish-speaking); and other denominations are expected not to enter such fields without consent of the denomination held responsible therefor.

"4. Other things being equal, the first right to enter a new field shall rest with the denomination having Spanish-speaking work most convenient thereto. Failing in that, the denominations having English-speaking work near at hand shall have prior right to the field, and any other denomination desiring to enter such fields shall first obtain the consent of those having such prior right or sanction of this council.

"II. Old Work:

"5. That at points with a population of from 1500 to 3500 Spanish-speaking population, where one or more denominations are at

work, no other denomination shall begin work without the consent of those already occupying the field or by the sanction of this council.

"6. That points with a population of 1500 or less already occupied by two denominations be canvassed by the parties interested with a view to the consolidation of the two organizations, to be brought about by reciprocal exchanges or otherwise.

"7. That all matters relating to comity concerning which the churches interested cannot arrive at a satisfactory agreement shall be referred to this council or its comity committee for decision and that such decision shall be final.

"8. That the good offices of the comity committee of this council be requested in the location of churches in large communities where other denominations are at work.

"9. That a committee on comity be appointed by the council, to consist of one member from each denomination represented in the council, which shall act in all matters of disagreement which may be referred to it between meetings of the council."

Following the adoption of the report it was voted that the committee on comity consist of one member for each denomination represented in the council, to be nominated by the representatives of each denomination present; and that in cases brought before the committee for adjudication the members of the denominations who are parties to the case shall not participate.

At the meeting of the Council, December, 1925, the following supplementary recommendations were adopted:

"We recommend that each cooperating denomination before entering a new field on a permanent basis file a 'notice of intention.' This notice may be filed either with the permanent secretary of this organization, or with the secretary of the Home Missions Council. It is further recommended that occupation of such a field be deferred until three months have lapsed from the date of filing of 'notice of intention.' Permanent occupation shall be interpreted as meaning the renting or buying of property, or the definite employment of a worker to care for the field. In case of emergency, however, temporary care during that three months interim may be given: but such temporary care shall in no wise be construed as prejudicing the case in question.

"We recommend that there be appointed by the President, a committee of 'Survey and Research.' The duties of this committee shall be as follows:

- a. To make a thorough and systematic study of the entire field.
- b. To make recommendations to this body as a result of this study, which shall tend to eliminate duplication and overlapping.
- c. To make recommendations looking toward the placing of responsibility for unoccupied areas.
- d. To develop and present to this body plans for a unified program for work among the Spanish-speaking people in this country.

Present Situation in Comity

At the same meeting (El Paso, December, 1925) Reverend Charles A. Thomson, executive secretary of the Council, presented the following summary of the present comity situation:

"At the instigation of a questionnaire received, an attempt has been made by your secretary to secure facts on the success and failure of comity relationships from various denominational superintendents.

"It will be recalled that at the 1913 meeting of our Interdenominational Council in El Paso, Texas, comity rules were adopted, whose aim was the avoidance of duplication and competition.

"Our study has revealed that these comity rules have served as an ideal; they have not been questioned, but at times they have been violated. It can be stated, however, that thirteen successful adjustments of competitive situations have taken place under these rules.

"The following results have come to the field as a consequence of our comity plan. In Texas there is an understanding that in cities up to 10,000 one church is not to enter if another is occupying the field. The Disciples, the Methodists (South) and the Presbyterians (U.S.) cooperate in this agreement. In Colorado and Arizona there have been few conflicts. In New Mexico, the Presbyterians (U.S.A.) and the Methodists (North) are working together satisfactorily, and have evolved an arrangement whereby the Presbyterians will be limited to the northern part, and the Methodists will have priority in the southern part of the state. In California cooperation in general has been only fairly satisfactory. Around Los Angeles, there has been some districting and the superintendents' councils of Los Angeles and San Francisco function in eliminating the majority of difficulties. It may be said that in New Mexico, Arizona, and Colorado all overlapping between the Methodists (North) and the Presbyterians (U.S.A.) has been eliminated with the exception of Denver, Colorado; Las Cruces, New Mexico; and Douglas, Arizona.

"Colorado has recently reorganized its old Interdenominational Home Missions Council under the title 'Interdenominational Council of Mission Staff Workers.' Its committee on Spanish-speaking work, under the chairmanship of Reverend Paul Buchholz is working out a comprehensive plan of denominational allocations.

"We shall limit ourselves to a generalized statement concerning failures in comity relationships. In contrast with the thirteen successful adjustments, fifteen failures have been reported. They are distributed as follows: California 10, Colorado 2, Arizona 1, New Mexico 1, Texas 1.

"The majority of violations reported have taken place within the last five years. This may seem discouraging, but on the other hand, violations reported (15) effect only 5% of the 300 points occupied by Protestant missions.

"The investigation has suggested that the following fields may be overchurched and should receive the attention of a comity committee—El Paso and East El Paso, Texas; Las Cruces, New Mexico; Mesa, Tucson, and Phoenix, Arizona; Denver, Colorado; Wichita, Kansas. Some superintendents deny that El Paso, Phoenix, and Denver are overchurched.

"The basic cause for these failures is, in my opinion, an unwillingness or indifference to play the game. In most cases it is indifference rather than unwillingness.

"The two most conspicuous difficulties in the way of cooperation are those pointed out by the Reverend E. R. Brown in the 1924 meeting of the Council; e.g., differing conceptions of baptism and differing forms of government which give some churches greater control over their constituent organizations. Dr. Heald attributes the failure of comity in many places to the fact that when attention is called to difficulties, matters have gone too far to be undone, property is already bought or a congregation organized, and vested interest obstructs reform.

"To summarize, our investigation has disclosed that:

- (a) Comity in general is working satisfactorily, only 5% of the points occupied having been disputed.
- (b) It is probable that some overchurched fields exist.
- (c) From reports received, comity is best observed in New Mexico and least well observed in California.
- (d) It is questionable if the tendency to violate comity is decreasing."

The foregoing statement provides much food for thought yet it should be borne in mind that the outstanding impression from the field is not of overlapping but of enormous and appalling unmet needs. That fact may make what overlapping does exist in local fields even more reprehensible than it otherwise would be. Neglect rather than duplication is perhaps our chief sin. On the other hand we must recognize the fact that our present denominational system does not seem to bind itself to a statesmanlike approach to a difficult missionary situation of this character or to efficient and economical supervision in a given area. Superintendents must cross and recross each other's paths and must think in fractions when they should be thinking of total situations.

Our comity difficulties are deep rooted and it may be that some of our rules for comity will be found altogether inadequate and unsatisfactory when our Anglo-American churches begin seriously, as some of them are already beginning, to extend their ministries to the Mexicans in their respective communities. Upon this point the Reverend C. M. McConnell, after a study of the situation among Mexicans and Spanish-speaking Americans in Colorado says:

"Allocation of races to churches in a community where several denominations operate seems to me, furthermore, to be a poor policy. Why should all the Mexicans of Sterling be served by the Methodists while those of Las Animas be served by the Presbyterians. The allocation should, if followed consistently, go to the point of the withdrawal of all churches except the one to which the territory has been allotted. For instance, why have a Methodist church in Fort Lupton if the Presbyterians are to minister to Mexican population. Why not turn over the Americans to the Presbyterians also? Shall the churches in the Arkansas Valley, for instance, which are working to create a Christian relationship between Spanish-Americans, Mexicans, wait until some other denomination builds a mission and supplies a leader to organize a segregated group? There are some grave issues involved in this question."

Again he says:

"A close observation of work now being done by these denominations on a distinct missionary program leaves some question about the policy of allocation. The Presbyterians have had a Mission at Las Animas for years, with a Spanish-American pastor in charge. Separate services are held in a little Spanish-American church in the Mexican section of the town. There are fifty members of this church. The pastor visits Lamar and other points, but has no other work outside of Las Animas. The work is supported chiefly by the Presbyterian Board of Home Missions. It has no connection with the Presbyterian church in Las Animas. At Brighton there is a Spanish-American worker with a small adobe building, in which the worker, Miss Salazar, lives. In Greeley there is an English-speaking young woman who carries on work in a remodeled dwelling house. The policy of these missions seems to be to carry on work among Americans in a separate building with a special worker and a distinct organization responsible to the Mission Board. My observation is that this is a mistaken, shortsighted, and backward-looking policy. God help the Mexicans if they have to wait around for some denomination to establish separate missions, build a building, train workers, and then segregate the Spanish-Americans, Mexicans, and English-speaking native born whites. In many instances the Spanish-Americans of Colorado are 'native born Americans' whose ancestors were there before the covered wagons were even covered.

"The Methodist Church is located in practically every beet community in Colorado. It does business in the communities where the Presbyterians and Baptists have been, allocated the territory on paper, and where in some cases they have no church in the community.

"Let us look at the situation from the standpoint of the promotion of racial good will and tolerance. The Mexican and Spanish-American people work at practically every kind of work in the community. In some instances fifty per cent of the communities are Mexican and Spanish-Americans. This population changes continually as the Mexicans come and go in the beet fields. To segregate this group from native-born whites who worship in Protestant churches and house them in missions in an isolated section simply keeps up racial antagonism and further retards the Mexican and Spanish-Americans. The school does not do this to any large extent, but it is a singular fact that the schools segregate Mexicans in some communities where they have been segregated by churches."

A Concrete Example of Interdenominational Cooperation

The following story told by Mrs. Lydia I. Wellman of Wichita, Kansas, illustrates a method of interdenominational cooperation which one community has found effective:

"The Mexican Protestant church of Wichita is the outgrowth of an effort to help the situation where the Mexican group is small and several denominations are interested in service. Twice since its incipency the work has been offered to a denominational board but since this offer was not accepted a joint committee from the Wichita Ministerial Association and the Women's Department of the Council

of Churches, representing fifteen denominations, has been carrying on.

"The usual activities of such an organization are in operation: social, educational, and religious. Relief work is in great part administered by the Mexican community itself, but cases of extreme need are interpreted to the various local social agencies; these have been cooperative in spirit. The work of the public schools is made more efficient by the mediation of our pastor and his wife.

"The Church was organized in 1924. A simple but effective constitution was agreed upon. A creed, confessing Christ as the Savior of men and a personal Redeemer is the basis of membership. We have twenty-seven members and seven on the waiting list; a Sunday School of ninety.

"A chapel and social hall are in process of building to meet the need of the growing activities. The \$10,000 required for expense of this building comes from all denominations, freely and joyously given. We own an attractive residence; all property is debt free.

"As an example of the effectiveness of comity we recommend this venture. All uniting in this service have been much helped. A reconsecration of spirit is evident. Denominational ties have never been more fully appreciated, and because of this very security we have moved to give freely of our strength of background and spiritual resource. It is again true that the giving hand has been thrice blessed."

The Future of the Southwest

The Mexicans who come to us do not come because they are enamored of the United States, but rather because it offers them larger opportunities than Mexico has been able to offer. However, their children born in this country, growing up in the public schools, and with an easy familiarity with the English language, find themselves at home here; and they and their children's children will remain with us and will help to make the America of the future. In many sections of the Southwest they will determine it absolutely and in a multitude of our communities their influence will be greatly felt. We are doing more than ministering to a few new comers. We are helping to determine the future of our own civilization.

Advance movements in several denominations with consequently added financial resources have enabled us to grapple more effectively with this growing responsibility and the story of the last ten years in Protestant work among Mexicans has been a story of progress, while the response of the Mexicans to our efforts has been most gratifying. One of the encouraging features of the work has been the cooperation of communities in which it is carried on in the building of churches and in the support of the work. Local and state officials of many sorts have borne enthusiastic testimony to the effectiveness of our work in transforming life and character.

JAY S. STOWELL,
Secretary.

Questions for Discussion:

1. What are our aims in our work for Spanish-speaking Americans? For Mexicans? With reference to the Roman Catholic Church? With reference to proselyting? With reference to the inculcation of Christian ideals and practices?
2. Leadership: Is present leadership adequate? Is it adequately trained? What is the place of the Mexican leader? The Spanish-American leader? The Anglo-American leader? Is adequate provision available for training leaders? Is the interdenominational training of leaders feasible? What steps should be taken to provide training for leaders? Are salaries adequate? What is the relationship between rate of salary and effectiveness of work?
3. Self-support: How far have we progressed with it? What should be our aims with reference to it? What are the prospects for the future? What methods should be employed?
4. Interdenominational cooperation: How much is desirable and feasible? What things can be done better interdenominationally? What things better by denominational groups? What are the present comity agreements? Are they being carried out effectively? What new arrangements should be made? Are there present cases of denominational overlapping? How can these be corrected? How can they be avoided in the future?
5. Local church programs: What is the usual type of local church program in a Spanish-American or Mexican church? Is it adequate? What are its strong points and what are its weak ones? Is there adequate help for putting the program into operation? What modifications should be made? What provision is made for training local leaders? Is the preaching of a satisfactory and worthy character? Is the church school on a creditable basis? Is attention given to young people's organizations? Are clubs and similar organizations provided for boys and girls? Is week day religious instruction a factor of the work? Are daily vacation church schools feasible and how can they best be promoted and conducted?
6. Relationship to Anglo-American churches: Are Anglo-American churches interested in the Mexican work? In what ways does this interest manifest itself? Is the relationship between the two types of churches a wholesome one? In what respect can it be improved? Under what conditions is it best to carry on work for Mexicans in the same building as that for Anglo-Americans? What should be the relationship between the two types of work? Should an attempt be made to bring Mexicans and Spanish-speaking Americans into the same congregation? Should Mexican children who attend the public schools and have a knowledge of the English language be encouraged to attend American Sunday schools? What are the advantages and disadvantages? What difficulties must be overcome? Are there any forward steps which should be taken in this field of relationship between Anglo-American and Mexican churches in the same community?
7. Language: What should be our ultimate aim in the matter of language? Under what conditions should Spanish only be used? English only? Both languages?

